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A

CENTURY SERMON,

OR

SKETCHES

OF

The History of the Eighteenth Century.

INTERSPERSED AND CLOSED WITH

SERIOUS PRACTICAL REMARKS.

DELIVERED AT NORTH-HAVEN,

JANUARY 1, 1801.

BY BENJAMIN TRUMBULL, D. D.

PASTOR

Of the Church of North-Haven.

NEW-HAVEN:

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A

CENTURY SERMON.

1. CHRONICLES, XXIX. 29, 30, AND PSALM LXXVII. 11, 12.

Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

I will remember the works of the LORD: *surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings.*

THE works of the LORD are great, honorable and glorious. They are sought out of all those who have pleasure in them. His works of providence, in the redemption, preservation, government and final salvation of the church, especially, are great and marvellous. They have employed the thoughts, the tongues and pens of patriarchs and prophets, of apostles and good men, in the various ages of the world. They have been the wonder and joy of saints and angels; and will be celebrated in their united songs, for ever. They exhibit the glories of GOD to men, and teach them their duty to him. How important is it therefore, that they should be made known to us: That they may excite our reverence and fear of him; our gratitude and praise, our hope and trust!

FOR these ends, those excellent men, Samuel, Nathan and Gad, who were prophets and teachers in the church, recorded the great events of David's reign, and the times that went over him, and over Israel, and over all the neighbouring kingdoms.—This affords full evidence that it is a pious and honorable work, becoming the character of a teacher in the house of GOD.

IN our text, David, the man after God's own heart, determined piously to recollect, and most certainly to keep in his remembrance, the wonders, which, in former generations, the LORD had wrought for his people. He formed a resolution, that they should be the subject of his pious and frequent meditations,

and that he would converſe upon them, for his own ſupport and comfort, and for the inſtruction and comfort of others. In how many other pſalms does he, in a moſt ſublime and animating manner, celebrate the divine works? How does he wake up his glory, and ſummon every thing which hath life and breath to praiſe the LORD, for his mighty acts, and for his excellent greatneſs? How does he teach all men to regard and contemplate the works of GOD, and to praiſe him, for the wondrous things he hath wrought in all the earth?

ANOTHER thing worthy of ſpecial notice, in the words of the text, is the doctrine of the univerſal providence of GOD, ſuperintending all the affairs of men—all the revolutions and events of ancient and modern times. Whatever influence creatures might have in them, the pſalmiſt teaches us that they are the works and wonders of GOD. In numerous other pſalms he gives us the ſame view. Saith he, *the* LORD *hath prepared his throne in the heavens: and his kingdom ruleth over all**. He celebrates the diſpenſations of providence over the ſick, over travellers, captives, mariners, the planters of new countries, princes and nations, as governing them in adverſity and in proſperity, and in all the various conditions of life. In this view, he exhorts all men to praiſe the LORD for his goodneſs and wonderful works†. The Almighty claims it as his ſole prerogative, to govern all events. *I form the light, and create darkness: I make peace, and create evil: I the* LORD *do all these things*‡. It was the doctrine of our SAVIOUR that the divine providence extended to all events, and to all things: That the hapleſs ſparrow falls not on the ground without the notice of our Father who is in heaven: That he gives to the graſs of the field, to the tulip and the roſe their verdure, fragrance and beauty. Saith the apoſtle, of him, and through him, and to him are all things: to whom be glory for ever‖.

HAVING made theſe general obſervations, ſhowing the duty of bringing into view and devoutly contemplating the works of GOD, and that we ſhould view the mighty revolutions and events of ages as the operations of the divine hand, I ſhall now proceed to give you a ſketch of the works of GOD, in the century paſt, in Europe and other parts of the old world: and eſpecially of his diſpenſations towards America, the United States, New England, and this town.

IN this ſketch I ſhall more eſpecially notice thoſe events which reſpect the church of GOD, in which prophecies have been fulfilled and the work of redemption advanced.

* Pſalm, ciii. 19.—† cvii.—‡ Iſaiah, c. xlv. 7.—‖ Rom. xi. 36.

At the commencement of the laſt century William and Mary reigned on the throne of Great Britain, and Lewis the XIVth on the throne of France. Poland was a powerful Roman catholic kingdom. At Rome the pope reigned with great power and magnificence. He was ſupported by the Lewiſes, thoſe powerful kings of France, by the emperor of Germany, the kings of Spain, Portugal and Naples, and by numerous petty princes and ſtates. Avignon, that large, opulent and capital city of Provence, in France, where ſeven popes had ſucceſſively reigned, with the whole province of the Venaiſſin, was ſubject to his dominion.—In America, the French and Roman catholics were powerful.—The Jeſuits, who conſtituted the moſt deceitful, intriguing and formidable branch of the Romiſh hierarchy, were in full power. Theſe kings and prieſts, with the whole papal hierarchy, in their reſpective kingdoms, according to the divine prediction, had one mind to give their power and ſtrength unto this anti-chriſtian beaſt*.

At this period, the ſtate of literature and civilization was advanced to a conſiderable degree of eminence; but its progreſs ſince is beyond calculation. The improvements of the laſt century, in philoſophy, aſtronomy, mathematics, law, phyſic, the fine arts, navigation, commerce and manufactures have exceeded all former precedent. New and important diſcoveries have been made in the heavens and in the earth†. The acquaintance of mankind, with the ſeas, continents and iſlands, with the various inhabitants of the earth, with their cuſtoms, manners, religion,

* Revelation xvii. 12, 13.

† The aurora borealis, or northern light is a new appearance, in the heavens, to this country, peculiar to the eighteenth century. It had been ſeen in Great Britain, eſpecially in the north of Scotland, for many centuries paſt, but even in that country it had not appeared for eighty or an hundred years, until March 6, 1716. Its firſt appearance in New England was on the 17th of December, 1719. It appears to have been a great light, and began about eight o'clock in the evening. It filled the country with the greateſt alarm imaginable. It was the general opinion that it was the ſign of the coming of the ſon of man in the heavens, and that the judgment of the great day was about to commence. According to the accounts given by the ancient people, who were ſpectators of it, there was little ſleep in New England that night.

The ingenious M. Herſchel has made new and uſeful diſcoveries in the ſtellary regions. In 1782 he diſcovered a new planet, which has been called Herſchel, in honor to the diſcoverer. He has made new diſcoveries ſince of a new region of ſtars, beyond that which had been diſcovered in preceding ages, preſenting to the mind a far more magnificent view of the works of God, than had been before conceived.

commodities, manufactures and commerce has exceedingly increaſed*. The progreſs in hiſtory and geography in Europe and America, has been very conſiderable†. In both countries there have been great improvements in almoſt every branch of agriculture. In both the progreſs of civilization has been rapid. Numerous new and humane eſtabliſhments have been made, for the relief and aſſiſtance of the poor, the infirm, the unfortunate and miſerable of the human kind. A vaſt number and variety of inſtruments have been invented of great convenience and utility, in manufactures, huſbandry, and the numerous branches of buſineſs which employ mankind‡.

* Great Britain has furniſhed ten circumnavigators the laſt century; Cooke 1708; Clipperton and Sheloock 1719; Anſon 1740; Byron 1764; Wallis and Carteret 1766; Cook 1768; 1772, 1776; continued by King 1780; and ſince by Portlock 1788. The Dutch have had one, Roggewein 1721; and the French one, Bougainville 1766. Other navigators have explored particular parts of the earth, and made new diſcoveries. By them many new iſlands, and multitudes of human beings have been found, of whom the civilized world before had no knowledge. Among theſe are Fox iſland in the north Pacific ocean, diſcovered 1760; Suffolk iſlands, 1774; Otaheite, June 18, 1765; New Caledonia, a large iſland in the Pacific ocean, 1774; Owhyhee iſland, the eaſternmoſt and largeſt of the Sandwich iſlands, 1778. This iſland is about eighty-four miles long and ſeventy-two wide, and is ſuppoſed to contain 150,000 inhabitants. It was here, on the 14th of February 1779, that the celebrated Captain Cook fell a ſacrifice to the revenge of the natives.

† Geography, both in Europe and America was very imperfect. The geography of almoſt every part of the world, is now much better underſtood than the beſt writers in England knew that of the American colonies a century ago. The accounts which they gave of the American ſettlements were, in a high degree laughable. But by reaſon of the great increaſe of navigation, and the aſſiſtance of good writers on geography, mankind are become acquainted with each other's countries, manners, intereſts, religion and commerce. By the aſſiſtance of the Reverend Dr. Morſe's Univerſal Geography, and that of Doctor Dwight's for ſchools, ſchool boys know more of geography now, than men did an hundred years ago; nay more than even the writers on geography knew at that period. Beſides, ſeveral good hiſtories of the colonies have been written during the laſt century, which have greatly increaſed their knowledge of each other, and acquainted the world more intimately with their affairs. Numerous hiſtories of other countries were written during the ſame period, by which knowledge has been increaſed, and the acquaintance of mankind, in the various parts of the earth, with each other greatly advanced.

‡ Among the numerous diſcoveries and inventions of the Americans in the laſt century, the diſcovery of the philoſophy of the electric fluid, and of rods to preſerve buildings from the tremendous effects of lightning is worthy of notice. That great genius and philoſopher, Doctor Franklin, conceived the idea of electricity about the year 1745, and began to communicate his diſcoveries, in various letters to men of learning in 1746 and 1747. He was the firſt and ſole

HOWEVER, it is remarkable, that in the midſt of all theſe improvements, light and civilization, the moſt illuminated and civilized nations upon the globe, have employed one half of the century in fierce and horrid warfare. Between eleven and twelve years, Queen Anne and her allies carried on a powerful and bloody war, to defend themſelves againſt the encroachments, growing powers and influence of Lewis XIV, and to preſerve the balance of Europe. The wars of her ſucceſſors, with France, Spain and America, have employed them nearly forty years more. About forty years of the ſame period, theſe American colonies and United States, have been obliged to fight in their own defence, againſt France, Spain, Great Britain, and the American Indians. Other nations, in Europe and other parts of the earth, have exhibited the ſame hoſtile diſpoſitions, and have engaged in the ſame work of rapine, deſolation and death. What a public and ſtriking evidence have all men, that violence is yet in the earth! That their feet are ſwift to ſhed blood; and that deſtruction and miſery are in their ways?

IN theſe mighty wars and convulſions, kingdoms, common wealths and cities have been deſpoiled, overthrown and craſed; thrones and royalty have been annihilated; whole countries impoveriſhed and enſlaved, and debts contracted which are the aſtoniſhment of mankind*. In Europe and America great and wonderful revolutions have been effected: and while kingdoms, and

inventor of rods for the preſervation of buildings. Some diſcoveries of this were made in Germany, at an early period, but the Doctor appears to have been the firſt man who ſo fully inveſtigated this branch of philoſophy. It was not ſo fully inveſtigated and eſtabliſhed in Great Britain until about twenty years after, in 1766.

* The debt of Great Britain is one of the modern wonders of the world. It began in 1697, and was at that time about 5,000,000l. At the death of King William in 1702, it was 14,000,000l. At the death of Queen Anne in 1713, it was 50,000,000l. In 1747, it was 64,793,797l. 16s. 9½d. In 1757, when the intereſt was reduced to 3 per cent, it was 110,603,836l. 8s. 2½d.— In 1780, it was upwards of 200,000,000l. and in 1790, it amounted nearly to 242,000,000l. beſides an unfunded debt of 30,000,000l. The French war, which was proclaimed in 1756, coſt the nation 90,000,000l. ſterling. This debt, in one century, has increaſed nearly 300 millions. A certain writer obſerves upon this debt, as it ſtood in 1790. "This ſum in caſh, if put into carts, each containing a thouſand pounds, and two horſes to draw, allowing 40 feet to each cart, would load 5,000 carts, and cover 37 miles in length, with a remainder of 116 in the 38 miles. Were it to be laid down in guineas in a line, it would extend 4,300 miles in length; if laid down in ſhillings, would extend three and a half times round the globe." How ſhould this warn the United States, and all people upon earth, againſt war and national debts.

thrones and cities have disappeared in some places, new and independent states, republics, and cities have sprung up in others.

Another event worthy of special notice, is the growth of error, infidelity, atheism, the most filthy and abominable doctrines, immoral, obscene, unnatural and wicked practices. Deism, which made its first appearance in France and Italy, about two hundred and forty years ago, and in England little more than a hundred and seventy, in the last century, as might naturally be expected, degenerated into the grossest atheism. The false reasoning and dissolute lives to which infidelity led those who embraced it, so blinded and hardened them, that they boldly denied the being, and ridiculed the very idea of a God. They declared authority to be a mere usurpation: That family government which God has enjoined, to be the beginning of all tyranny; and civil government a curse. They have declared chastity and natural affection to be mere prejudices: and that murder, adultery, the poisoning of their neighbours, and other crimes of the same diabolical nature, are lawful, and, as circumstances may be, virtuous actions. Their writings and conversation are too obscene to be expressed among people of any modesty. There is no impiety, filthiness, villainy, nor cruelty which they do not vindicate.—They have conspired against religion, society, government and God himself. In the latter part of the century they spread their infernal doctrines and manners far and wide, in France and Germany, in several of the principal courts of Europe, and among people in other countries. By this means they have effected the late surprizing revolutions, in France, Germany and Italy: and have filled Europe and other parts of the world with such a scene of horror, rapine, death and carnage, as has no parallel in modern ages*.

In these wars and revolutions, God in his providence, has, in a conspicuous manner accomplished the predictions of his word, and diminished the resources, wealth, power and influence of the

* See numerous quotations at large, from these writers, in professor Robinson's proof of a conspiracy against all religions and governments; and the Abbe Barruel's History of Jacobinism. Read also Godwin, and know facts from his own pen. It is very remarkable how God in his providence, is retaliating upon most of the courts and princes in Europe, their own wickedness. They have joined with infidels in acting against God, his word and the glorious Saviour, and now he is suffering those very immoral and abominable doctrines and practices which they encouraged, to be a means of shaking them from their thrones and filling their kingdoms with rapine, violence and death. How terrible has God shown himself to the kings of the earth. Has he not brought the princes to nothing, and made the judges of the earth as vanity?

Roman anti-chrift. Within the laft half century, the order of Jefuits has been aboliftied*; and other orders of the Romifh clergy, in feveral papal countries, have been fuppreffed or greatly reduced†. In fome, their permanent eftates have been confifcated. The inquifition in fome popifh countries has been aboliftied‡, and in others greatly ameliorated. Poland, as a diftinct kingdom, is no more||. Venice, the Sardinian monarchy, and the popifh part of Switzerland, as political bodies, have vanifhed in the late memorable revolutions. Auftria and the whole German empire have been greatly impoverifhed, weakened and deeply wounded. Rome and Naples have been taken, plundered and exceedingly weakened. Italy has been conquered, impoverifhed and laid wafte.

In France, the throne of the Louis's, thofe firm and powerful fupporters of popery has been overthrown, and royalty annihilated. The Romifh hierarchy has been perfecuted and deftroyed with hatred and cruelty which have no example. Thoufands of the clergy have been flain or banifhed, and their eftates confifcated. Not only in France, but in Belgium, the influence of the clergy has been, in a manner deftroyed, and their immenfe wealth taken from them, and employed for fecular purpofes. In France, Spain, Germany, Italy and Egypt, millions have perifhed in the revolutionary wars.

At the fame time the perfonal revenues of the pope have been exceedingly diminifhed, and in a good meafure annihilated. Avignon, that ancient and opulent city, and the whole province

* The Jefuits were a famous order of priefts in the Romifh church, eftablifhed under the name of the company of Jefus, A. D. 1540. Their founder was Ignatius Loyola, a Spanifh gentleman of illuftrious rank. They made a rapid and aftonifhing progrefs through all the Roman catholic countries, and had great influence until they were fuppreffed in 1773.

† Friars and Nuns were fuppreffed in Germany, A. D. 1785. In France 1790.

‡ All torture was aboliftied, and a toleration of religious faith granted, in Auftria, 1776. The inquifition, in France, was aboliftied by edict, Auguft 25, 1780; at Naples, 1782.

|| Poland fuffered a defalcation of feveral of its provinces, by Ruffia, Pruffia, and the Emperor of Germany, in 1772. May 3, 1791, the crown was made hereditary, and its citizens admitted to civil, military, and eccleftiaftical employments. Since that period it has been conquered, the king depofed, and the kingdom divided principally between the tyrants of Ruffia and Pruffia.

of which it was the capital, has been taken from him*. The late pope was seized, divested of all temporal dominion, restricted to a certain pension, and exiled from his royal city. For a certain time the beast ceased to reign on the seven mountains. A successor, it is true, has been chosen and crowned. But what dominion, resources or influence has he? Is not the mystical Euphrates dried up? Is there not a drought upon all its waters?

Can we not in these great events clearly see the accomplishment of several of the divine predictions, especially under the sixth vial! What can more clearly answer to the description of the three unclean spirits, the spirits of devils, working miracles, and going forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, than the teachers of those impious and filthy doctrines of which I have just been speaking? Have they not above all men, in any period of the world, openly, boldly, and explicitly contended against God? Have they not, in a very extraordinary manner, gathered the kings, and a great proportion of the inhabitants of the earth to fight against God? Are they not still gathering them together? Is not the figurative Euphrates drying up; and the way preparing for the destruction of the mystical Babylon?

Is it not remarkable indeed, that the ten kings, the same earthly powers, which, for a time, had one mind to give their power and strength unto the beast, should now hate and destroy him? Is it not worthy of special notice, that France, the very power whose king, nearly ten centuries and a half since, raised the pope to temporal power and dominion, should be the first so implacably to hate him, and, with such power and success, to begin the work of his destruction? Is there not something in this rapid decline of popery, in the shaking of all the Roman catholic kingdoms, and the destruction of so many men of eminence and figure among them, which looks like the falling of the tenth part of the city, and the slaying of seven thousand men of name! At least, do we not see the commencement of them? How strongly do these great events witness, That, known unto God, are all his works from the foundation of the world? What new and increasing evidence do they exhibit that the scriptures are a divine word!

* Avignon was taken from the Pope by the King of France, 1769. But on the suppression of the Jesuits, four years after, it was restored. In 1791, it was declared to belong to France, and he has had no possession of it since that period.

America, New England, and the United States, in the ſame period, have witneſſed great events and ſalvations. At the commencement of the century, they were few in number, poor, and ſcattered over a vaſt tract of country, the principal part of which was a vaſt wilderneſs. Their wants, enemies, and dangers, were great and many. Queen Anne's long war impoveriſhed, weakened and almoſt ruined the Northern, and greatly diſtreſſed ſome of the Southern colonies.

In 1707, the French invaded South Carolina, demanded the ſurrender of Charleſtown, landed in ſeveral places, and burnt a number of buildings. They were, nevertheleſs, through a variety of providential circumſtances, remarkably defeated. Of about eight hundred of the enemy, nearly three hundred were killed and taken. Among the latter was Monſieur Arbuſet, commander in chief by land, with a number of naval officers, who offered ten thouſand pieces of eight for their ranſom.

The maſſacre of the Palatines, and war with the Tuſcaroras in 1712, and the general riſing of the Indians in 1715, exceedingly diſtreſſed the colony, and threatened its total extirpation. But, in the mount of difficulty, God appeared for the diſtreſſed colony and granted a ſignal victory.

The New England colonies, during the war, made great exertions to defend themſelves againſt the enemy. In 1710 they were ſucceſsful in an expedition againſt Port Royal. The next year, they, with the Province of New York, made extraordinary exertions for the reduction of Canada. But the deſign failed by reaſon of the ſhipwreck of the fleet in the river St. Lawrence.

In 1742, Georgia experienced a memorable deliverance.—About the laſt of June a Spaniſh fleet of thirty-two ſail, with more than three thouſand men on board, under the command of Don Manuel de Monteano, came to anchor near the fort. They ſoon paſſed it, and proceeding up the river, out of the reach of its cannon, landed the troops and erected a battery of twenty eighteen pounders. The enemy had a fine artillery, under a good commander. But General Oglethorpe, with ſeven hundred men, and ſome friendly Indians, defended himſelf for a conſiderable time, and finally, by a ſtratagem, cauſed them, after ſuſtaining conſiderable loſs, to raiſe the ſiege and quit the colony.

The capture of Louiſburg, by the New Englanders, aſſiſted by a few of the King's ſhips, in 1745, was a truly memorable event. Its conſequences to New England, to Great Britain,

and France were prodigious. The prizes taken, during and after the ſiege, amounted to about a million ſterling. The French fiſhery on the coaſt was deſtroyed, the trade of the colonies was preſerved, the Newfoundland fiſhery reſtored, Nova Scotia and the Eaſtern Coaſt protected. What was ſtill more important, it finally purchaſed a peace for the nation.

The next year New England experienced a deliverance never to be forgotten. The French, fired with reſentment at the loſſes they had ſuſtained in America, determined on the recovery of Louiſburg, the conqueſt of Nova Scotia, the deſtruction of Boſton, and the ravaging of the American coaſts from Nova Scotia to Georgia. The armament deſigned for this mighty work of deſtruction, conſiſted of eleven ſhips of the line, and thirty ſmaller ſhips of war, from thirty to ten guns. It was accompanied with tranſports, carrying between three and four thouſand regular troops. Theſe were to form a junction with fifteen hundred French and Indians, at Nova Scotia. The Duke D'Anville, a nobleman of diſtinguiſhed abilities, in whoſe courage and conduct the French had repoſed the greateſt confidence, was appointed to command the armament. Monſieur Pomeret commanded the land forces. As early as the beginning of May, this formidable fleet was ready for ſea; but it was ſo detained by contrary winds, that the Admiral could not leave the coaſts of France until the 22d of June. Admiral Martin, with a fleet of obſervation, waited before the harbour to prevent his ſailing, but he got out unnoticed, and proceeded without moleſtation. The Duke detached Monſ. Conflans with three ſhips of the line and a frigate, to convoy the trade to Cape Francois in Hiſpaniola, with directions to join him at Chebucto, the place of general rendezvous. This powerful fleet and army were now left, without the leaſt moleſtation from any human being, to carry into execution all their mighty works of deſtruction againſt the colonies. It was now left wholly to Him, who diſappointeth the devices of the crafty, and taketh the prey from the mighty, to ſave the colonies, and eſpecially New England, from ruin. Let us behold with grateful aſtoniſhment, how he wrought for their ſalvation. Beſide laying an embargo on them, for more than ſix weeks before they ſailed, he cauſed their paſſage to be ſtormy and tedious. Like the chariots of Pharaoh, when the Lord looked upon them, they moved heavily. At more than three hundred leagues from the place of their deſtination, one of their firſt rate ſhips became ſo diſabled, that the mariners were obliged to burn her. Soon after, they were overtaken with a ſtorm, which ſo injured the fleet, that three more ſhips of the line were obliged either to bear away for the Weſt Indies, or return to France. It was not until the 12th of September, that the Duke

D'Anville arrived at Chebucto, accompanied with one ſhip of the line and four tranſports only. But one ſhip had got in before him. Conflans had arrived on the coaſt ſome time before; and, not finding the fleet, returned to France. This long and diſaſtrous paſſage had totally deranged his whole plan. He waited until the 16th, and not one of the ſhips of war arriving, and but three of his tranſports, he was ſo affected with diſappointment and chagrin, that it brought on him an apopleptic fit, or he drank poiſon, and died ſuddenly the ſame morning. In the afternoon, after his death, the Vice Admiral, with four ſhips of the line and ſome tranſports, arrived in port. By reaſon of the long paſſage, the troops arrived in an extremely ſick and miſerable condition. The Admiral was dead, Conflans was gone for France, more than half the force deſigned for the expedition had not arrived, and the ſeaſon for action was far ſpent; D'Eſtournelle was therefore for giving up the expedition, and returning to France. He propoſed it in council, to his officers; but Monſieur De la Jonquiere, governor of Canada, who was the third in command, with a majority of his officers, for nearly eight hours violently oppoſed him. De la Jonquiere and his party inſiſted, that the ſick, with freſh air and proviſions, would ſoon recover, and that they were able, at leaſt, to reduce Annapolis and Nova Scotia: After which they might ſafely winter in Caſco Bay, or return to France, as ſhould beſt ſuit their inclinations. The iſſue of the debate was a rejection of D'Eſtournelle's propoſition. This threw him into ſuch an extreme agitation, that it brought on a fever, and threw him into a delirium. He ſeemed to be ſmitten with a divine terror, and put a period to his own life. Jonquiere, who was a man of ſkill and experience in war, and zealous for the honor and welfare of his country, ſucceeded him, and greatly raiſed the expectations of the fleet and army.

On the 28th of September, certain intelligence came to Boſton, of the arrival of the fleet at Chebucto. It was reported to be more numerous than it really was when it ſailed from France, and there was not the leaſt intimation of the damages it had received. England was not more alarmed with the Spaniſh Armada, in 1588, than Boſton and New England were at the news of this armament at Chebucto. Every poſſible meaſure of defence was immediately adopted. In a few days ſix thouſand and four hundred of the inland militia marched into Boſton. Six thouſand more were to march on the firſt notice, from Connecticut, to the aſſiſtance of their brethren. The reſt of the militia were to be retained for the defence of the ſea coaſts. In the mean time, the good people were proſtrate, ſeeking the divine aid. The conſequences were happy, the enemy never came againſt a city, a vil-

lage, or a ſingle fortreſs, or ſhot an arrow there. Sickneſs and death, in ſuch an extraordinary manner, emptied their ſhips, thinned their ranks, and waſted all the adjacent country—ſuch ſtorms and diſaſters conſtantly attended them, that they finally returned with great loſs and ſhame to their own country*. Our fathers ſtood ſtill and ſaw the ſalvation of the LORD.

IN the French war, which was proclaimed in 1756, the colonies experienced a great ſalvation. The French, for more than half a century, had been planning their total extirpation. They had nearly encompaſſed them, on the land ſide, with a line of fortifications; and their plans were juſt ripe for execution. But thoſe memorable events, the capture of Louiſburg and Quebec, and the conqueſt of all Canada, in the courſe of the war, broke up their bloody deſigns, and threw them into the pit, which they had digged for their neighbours. The ceſſion of all that country to Great Britain at the cloſe of the war, was of high conſideration to the then American colonies, and to the churches of CHRIST. It gave them a happy ſeaſon to reſt, populate, increaſe their ſettlements, reſources, and importance. It exceedingly weakened the papal intereſt, in America, and enlarged and ſecured the proteſtant territories and churches. It was an important part of that great ſeries of events, which prepared the way for the ceſſion of ſuch extenſive territories to the United States, at the cloſe of the revolutionary war. Who can but be filled with a reverential and grateful admiration, in view of the immenſe and gracious deſigns of providence, in cauſing that chain of fortreſſes which had been erected around them to be delivered into their power, and to be the means of their enlargement, convenience and defence.

THE repeal of the ſtamp act was, doubtleſs, a very eſſential part of that ſcheme of providence, which led to the preſent independence and freedom of the United States. Had Great Britain perſiſted in carrying it into execution, it is not improbable that ſhe would have ſucceeded. America was not then able to reſiſt. Had ſhe ſubmitted to that, it is very doubtful whether the revolution would have ever been effected.

* The Acadians and Indians flocking to the French camp, with freſh proviſions, took the contagion; and it was ſuppoſed, that nearly half of the inhabitants of the adjacent country died with the infection. Beſides the loſs of two Admirals and a great proportion of troops, marines and ſeamen, the French loſt three capital ſhips. The Caribou they were obliged to burn at ſea, the Mars was taken by the Nottingham, juſt as ſhe arrived on the coaſts of France, and the Alcide was driven on ſhore by the Exeter, and burnt.

THE American revolution, in which these United States assumed the rank of free, sovereign and independent powers; and in consequence of which they have, in so short a period, risen to their present state of strength, opulence, prosperity and respectability, is one of the greatest and most memorable events of the last century. That a people, who, at the commencement of the war, had not a regular regiment, nor a fortified town, nor a ship of war; who had neither money, arms, nor military stores, should maintain a seven years war, with one of the most warlike and powerful nations upon earth; that they should capture two complete armies, and finally obtain their independence, ought ever to be acknowledged as one of the wonderful works of GOD.

NEW ENGLAND, and the American States have not only been wonderfully protected, but increased. At the commencement of this century, the inhabitants of New England, I suppose, did not amount to more than forty-five or fifty thousands, and now they probably exceed a million. The whole number of ministers, in New England, was about one hundred and twenty; four within the province of New Hampshire, one in the province of Maine, eighty-six in Massachusetts, and twenty-eight in Connecticut. Now there are in New England, I suppose, about seven hundred congregational and presbyterian ministers; about thirty-seven episcopalian, and nearly one hundred and sixty baptist ministers. The churches are much more numerous. In Massachusetts there are more than eighty vacant churches, exclusive of the counties of Hancock and Washington, in which are more than 40,000 inhabitants, with not more than three or four regular ministers. In New Hampshire there are about forty vacancies in the congregational churches. In Connecticut there are twelve. In the episcopalian and baptist churches there are many more vacancies in proportion to their numbers.

THE population and settlement of the United States, the increase of their navigation, commerce and husbandry, especially since the revolution, have exceeded all parallel. From an hundred, or an hundred and fifty thousands, they have, in a century, increased, probably to nearly six millions. Their navigation, a century ago, nay, at the pacification with Great Britain, was next to nothing, and now the American flag is displayed in the ports of almost every commercial state and kingdom upon the globe. The United States have now more tons of shipping upon the seas than any other nation upon the earth, except Great Britain. Their fisheries have increased in some happy proportion to that of their numbers and settlements. The old colonies, now states, have ex-

ceedingly extended their settlements, and four or five new ones have been added to them*.

Connecticut, since the beginning of the last century, has increased, from about fourteen or fifteen thousands of inhabitants to two hundred and fifty or sixty thousands. Within its limits, at that period, there were thirty-eight churches, illuminated by the same number of ministers. Now there are more than two hundred of each†. At that period, except just in the centre of the towns, it was a wilderness. Now it is covered with beautiful villages, towns and cities, and appears like a well inclosed and cultivated garden.

Just after the commencement of the century Yale college was founded, which, considering its small endowments, for many years at first, has prospered beyond all parallel. It has been a source of blessings to the church and commonwealth. More than two thousand and five hundred have received its public honors. Of these, two hundred and thirty-five have been exalted to the seat of magistracy. Nearly eight hundred have shone as luminaries in the American churches. Others have been eminent in the profession of law, physic, and natural philosophy, of ecclesiastical history and the learned languages. The State abounds with academies and schools, and with respect to the degree of natural and moral instruction, with which it is every where illuminated, it has no rival. Connecticut has not only settled and cultivated its own territories, but has borne a large share in planting, peopling, and forming churches, in all the other States.—Her inhabitants settled Minas in Nova Scotia, Wyoming in Pen-

* The settlement of Georgia commenced 1733. The first settlement in Vermont was at fort Dummer on Connecticut river, in the year 1724. But the general settlement of the State did not begin until after the termination of the French war, in 1762. In January 1777, at a general convention of the representatives of the towns, it was declared a distinct, free and independent State. On the 18th of February 1791, it was unanimously admitted into the union of the American States. The purchase of Kentucky was made in 1775. The settlement began about 1778. The Western Territory was made a government under certain conditions, July 13, 1787. This is very extensive, containing 411,000 square miles, equal to 263,040,000 acres. By act of Congress it may be divided into five distinct States.

† There are in this state 178 congregational pastors, and about 190 churches. There are 20 episcopalian ministers, 16 pluralities, and 17 vacancies, comprizing in the whole, 52 congregations. The baptists have 25 ministers, and several vacancies. The pastors have formed themselves into two associations, by the names of the Stonington Association, and of the Danbury Association.

ſylvania, large and numerous tracts in Maſſachuſetts, New Hampſhire, Vermont, New York, New Jerſey, and even at Muſkingum. Her ſons have been envoys to foreign kingdoms, governors, members of Congreſs, chief judges, and generals in this and other States. They have been preſidents in their colleges, heads of their academies, teachers in their ſchools, and miniſters in their churches. They have been miſſionaries in the new ſettlements, and to the heathen.

INDEED, literature, civilization. and every thing which can ameliorate the ſtate of man, hath been rapidly increaſing, in the United States in general. At the commencement of the laſt century, there was but one college completely founded in New England. Now there are ſix*. In all the colonies, now States, ſouth of Connecticut, there was then but one, now there are fifteen or ſixteen†.

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* Cambridge univerſity, founded 1638, was the only college in New England before the laſt century. In 1700 a number of miniſters met at New Haven, and gave about 40 volumes of books for the founding of a college in Connecticut. In 1701 the general aſſembly gave a charter, and gave a legal eſtabliſhment to the college, which has ſince been called Yale college. The college at Providence, in the State of Rhode Iſland, was founded 1764. Dartmouth, in the State of New Hampſhire, in 1769. Williamſtown college, in Maſſachuſetts, was inſtituted 1793. The Rev. Ebenezer Fitch, for ſeveral years a tutor in Yale college, is preſident. A college has been lately inſtituted in Burlington, in the State of Vermont, and the Rev. Jeremiah Atwater, who was alſo a tutor in Yale college, has been appointed to the preſidency of it.

† William and Mary college, in Virginia, founded 1692, was the only college in the colonies ſouth of New England, until after the commencement of the laſt century. King's college, in New York, was founded in 1754, and Union college at Schenectady, in 1794. Naſſau hall, at Princeton, was inſtituted 1738, and Queen's college, Brunſwick, 1775. In Pennſylvania, there are three colleges, the univerſity at Philadelphia, founded during the war; Dickinſon college, at Carliſle, eſtabliſhed 1783, and Franklin, at Lancaſter, founded 1787. Maryland abounds in colleges: In it are Waſhington college, at Cheſtertown, in the county of Kent, founded 1782, and St. John's, at Annapolis, eſtabliſhed 1784. Theſe colleges, by an act of the legiſlature, conſtitute one univerſity, by the name of the *University of Maryland*. In theſe colleges uniformity of law, inſtruction, manners, and cuſtoms are punctually maintained. The Roman catholics created a college at George town, Potowmac, about the year 1780; and the methodiſts, about three years before, inſtituted one at Abington, in the county of Hartford, named *Cokesbury college*, in honor to Thomas Coke, L. L. D. and Francis Aſbury, biſhops of the methodiſt church. In Virginia, a ſecond college has been erected, in Prince Edward county, named *Hampden Sydney college*. The legiſlature of North Carolina, in 1789, inſtituted an univerſity, by the name of the *University of North Carolina*. About ten

God hath not only wonderfully enlarged and protected the American church, but granted her happy days of ſpiritual reviving and refreſhment. Beſides the ordinary bleſſing of God on the churches and colleges in this country, from the beginning, there have been extraordinary ſeaſons of ſerioufneſs and attention to religion. In 1733, there was a very great awakening, in many towns in New England, which continued for ſeveral years.—Happy additions were made to the churches; and thoſe who had been good people before, experienced the freſh anointings of the ſpirit, and were filled with new zeal and joy*. The great revival in 1741, was much more general and powerful. It pervaded New England, and the American colonies in general. The colleges in New England and New Jerſey, eſpecially Yale college, and the college at Princetown, have experienced, ſeveral times of refreſhing. Dartmouth college, has once, experienced a moſt happy viſitation. By theſe ſeaſons of ſalvation, a number of young men, from time to time, have been raiſed up, who, in their day, have been experimental, powerful preachers, and ſignal bleſſings to the churches. At the time of the general awakening in Dartmouth college, the towns in the vicinity participated in the heavenly ſhower. In 1783, a conſiderable number of towns in the county of Litchfield, and in the county of Berkſhire, in Maſſachuſetts, enjoyed a precious harveſt, in which many ſouls appeared to be gathered unto Christ. Beſides theſe more general revivals, particular towns and pariſhes, in this State, and in the other States, have been graciouſly viſited, when there has been nothing ſpecial in the churches round about them. God hath diſpenſed his mercies in a ſovereign manner. It hath rained upon one city, and upon another it hath not rained: One hath been taken and another left.

The late awakening and ingathering, which ſo many churches and congregations have experienced, for two or three years paſt,

years ſince, the State loaned 5,000l. to the truſtees to enable them immediately to proceed with their buildings. In South Carolina there have been three colleges inſtituted, one at Charleſton, another at Winnborough, called *Zion college*, and a third at Cambridge; but I believe, that at Charleſton, and the other at Cambridge, are little more than reſpectable academies.

In Georgia a college has been inſtituted, at Louiſville, and amply endowed, denominated the *University of Georgia*. Joſiah Meigs, Eſq. late profeſſor of mathematics and natural philoſophy, in Yale college, has lately been choſen preſident of ſaid univerſity, and is preparing to remove and aſſume the preſidency.

* See the Rev. Jonathan Edwards' narrative of the work, printed 1738.

and which ſome are ſtill experiencing, ought particularly, and thankfully, to be acknowledged. CHRIST hath appeared, walking in the midſt of the golden candleſticks, with greater power and glory than the churches have, at any former period, experienced. The work has been more powerful and genuine, and the fruits of love, union, ſelf-loathing, humility, prayerfulneſs, righteouſneſs, and peace have been more abundant.

WITHIN the laſt century, have been formed all the religious conſtitutions, which unite the American churches, one with another, and which harmonize and regulate their eccleſiaſtical proceedings. The churches of Connecticut, aſſociated and conſociated in the beginning of the century, and their religious conſtitution, was approbated and eſtabliſhed by the legiſlature*. The formation of preſbyteries, ſynods, and the general aſſembly of the preſbyterian churches, in the United States, is of a more modern date. The formation of the general aſſembly was not effected till ſome time after the American revolution†.—Within a few years, a general union hath been formed between the general aſſembly of the preſbyterian churches, in the United States, and the general aſſociation of the State of Connecticut. A ſimilar union hath been effected, the laſt year, between the general aſſociation of the State of Connecticut, and the convention of miniſters in the State of Vermont. By theſe unions, the paſtors and churches are brought into a more general and intimate acquaintance with each other, and with the general ſtate of the churches and of religion; are under better advantages to give advice, guard againſt vice and error, againſt erroneous and immoral miniſters and mere impoſtors; to act with more united and harmonious exertion and influence in promoting divine knowledge,

* October, 1708.

† The ſynod of New York and Philadelphia, at their ſeſſions 1788, divided into four ſynods: viz. the ſynod of New York and New Jerſey, the ſynod of Philadelphia, the ſynod of Virginia, and the ſynod of the Carolinas. Theſe four ſynods were to conſtitute a general aſſembly; the firſt meeting of which was appointed to be at Philadelphia, in May, 1789. At the time of diviſion, the four ſynods conſiſted of ſixteen preſbyteries, in which there were 182 preſbyters, who had the care of about 220 churches; and beſides theſe, there were about 210 vacant churches. In 1794, the number of preſbyteries within the limits of the general aſſembly, amounted to 22; but the returns from them were ſo deficient, that the increaſe of preſbyters and churches could not be aſcertained. The plan of union between the general aſſembly of the preſbyterian churches, in the United States, and the general aſſociation of Connecticut, was agreed upon, by a committee of each, at New Haven, September 15, 1791; and adopted by the general aſſembly, May 1792, and by the general aſſociation, the June following.

unity of ſentiment, piety, righteouſneſs, and genuine chriſtianity among themſelves, and in their reſpective congregations; and alſo in diffuſing chriſtian knowledge in the numerous new and vacant ſettlements, and in communicating the bleſſings of the goſpel to the heathen.

Since the American revolution, the epiſcopalian church in the United States, has been completely organized. The churches of that denomination, in each State, have their own biſhop. Dr. Seabury was the firſt biſhop in the United States. He was conſecrated to his office in Scotland, November 14, 1794. The epiſcopalian churches in Connecticut, were the firſt in the United States, who enjoyed the privilege of a biſhop. The epiſcopal clergy and churches meet in a general convention, or in particular conventions in each State, as they judge moſt convenient and neceſſary. They have agreed on the forms of prayer and mode of worſhip adapted to the United States, and given themſelves the name of the Episcopal Protestant Church in America.

Perfect toleration and liberty of conſcience is enjoyed in all the United States, and the various denominations of chriſtians are forming, or have formed themſelves into ſuch aſſociations, claſſes, ſynods and conventions, as they judge moſt ſubſervient to the great intereſts of religion*.

The abolition of the ſlave trade in Great Britain, in New England, New York, New Jerſey, Pennſylvania, and in other parts of the United States; and the total abolition of ſlavery in ſome of them, ought to be noticed as a happy event of the paſt century. The amelioration of the condition of the ſlaves in the ſouthern States, and in ſome other parts of the world; the chriſtianizing of great numbers of them, with the pleaſing proſpect of the total abolition of that horrid trade, in the human ſpecies, is matter of inexpreſſible joy. May the great parent of all creatures haſten the day, when all human beings ſhall enjoy natural and moral freedom.

* The firſt convention of the epiſcopal clergy was at Philadelphia, 1789. At this convention, they corrected and ratified the book of common prayer.—The prayers for the king and royal family were left out, and prayers adapted to the Government of the United States inſerted; an alteration was alſo made in the burial ſervice, and various reſolutions paſſed for the government and good order of the epiſcopal church in the United States. They have met twice, in general convention, ſince; in September 1795, and in June 1799. It appears, that there were, at that time, in the States ſouth of New England, 164 ordained, officiating, epiſcopal clergymen. In the State of New York 18; of New Jerſey 6; of Pennſylvania 14; of Delaware 4; of Maryland 39; of Virginia 68; and of South Carolina 15.

ANOTHER occurrence which ſtrongly characterizes the cloſe of the eighteenth century, and hath ſtill a more happy aſpect on mankind, and the church of GOD, is that uncommon exertion, and charity, exhibited in Europe and America, for the ſpreading of the goſpel among the heathen. The formation of numerous ſocieties for that truly apoſtolical and glorious purpoſe, is a new and peculiarly auſpicious event. That holy ardor and union in prayer, among pious people, in both countries, for the converſion of the Jews and calling of the gentiles; the uncommon exertions which have been made, and are ſtill making, for the promulgation of the goſpel, to the continents in the four quarters of the earth, and to the moſt diſtant iſlands in the ſeas, portend great good to the church. They afford the higheſt encouragement to pray for the proſperity of Jeruſalem; to exert ourſelves, and ſpare no pains for the furtherance of the goſpel. When the people of GOD take pleaſure in the ſtones and favour the duſt of Zion, will he not ariſe and build her up? is not the ſet time to favour her then commencing?

HAVING given this general view of the principal events of the laſt century, ſuffer me to preſent you with a ſketch of the hiſtory of this ſociety and town.

THE lands in the town were purchaſed by the Rev. John Davenport and Theophilus Eaton, Eſq. in behalf of the firſt planters of New Haven, of Momaugin ſachem of Quinepiack, and Montoweſe, ſon of an Indian ſachem at Mattabeſeck, now Middletown. The agreement with the firſt of theſe, was made on the 24th of November, 1638; in which he concedes all his right to all the lands, rivers, ponds, and trees within the utmoſt limits of the ſaid Quinepiack, with all the liberties and appurtenances thereof, to the ſaid Davenport and Eaton, and the other Engliſh planters of New Haven, their heirs and aſſigns, for ever. The other agreement and purchaſe was made December 11, 1638, in which Montoweſe confirms, in the ſame ample manner, a tract, principally north of the other, thirteen miles in breadth, extending eight miles eaſt, toward Connecticut river, from the river Quinepiack, and five miles weſt, towards Hudſon's river, and ten miles in length, north and ſouth. Theſe two deeds conveyed a tract of country about eighteen miles in length, and thirteen in breadth, covering the whole tract within the towns of New Haven, Woodbridge, Hamden, Eaſt Haven and North Haven; the principal part of the towns of Wallingford and Cheſhire, and of the pariſh of Northford. By the terms of the agreements and purchaſes, the Indians were to enjoy lands to plant on, upon the eaſt ſide of the river, upon the tract ſince called Eaſt Haven;

they had alſo the right of hunting, fowling and fiſhing upon the lands and rivers ſecured to them. On their part, they bound themſelves not to injure nor affright the Engliſh, nor to enter into any combinations againſt them.

The lands having been thus purchaſed, and Governor Eaton owning a large tract on the weſt ſide of the river, it ſeems, put one William Bradley, who had been an officer in Cromwell's army, upon it, nearly an hundred and fifty years ago. He, I ſuppoſe, was the firſt perſon who came into the town. Next to him, were Thomas and Nathaniel Yale, who, it ſeems, came on to the land about the year 1660. In a deed of ſaid land, given by Theophilus and Hannah Eaton, heirs of Governor Eaton, to Thomas Yale, executed March 9, 1659, it appears that Thomas was then upon the land. About the year 1670, a conſiderable number of the inhabitants of New Haven moved to Wallingford, and began the ſettlement of that town, formerly called New Haven village. This encouraged the ſettlement of North Haven, and Jonathan Tuttle, about the ſame time, began a ſettlement near the river, on the farm formerly owned by Deacon Iſaiah Tuttle, who was his grandſon. Nathaniel Thorpe, Ebenezer Blakſlee, and John Humaſton, ſoon after ſettled on the eaſtern bank of the river near the centre of the town. Daniel and Thomas Barns, Thomas Jacobs, and Moſes Brockett, made ſettlements near the river, on the eaſt ſide of it, about a mile north of the ſouth line of the town. Theſe appear to have been ſome of the firſt ſettlers; and they began the ſettlements in this ſcattering manner. Next to theſe families, were Stephen and Moſes Clarke, Michael Todd, Ebenezer and Thomas Ives, James Biſhop, John Cooper, John Grannis, John Brockett, and Joſeph Ives. The two laſt of theſe, went firſt from New Haven to Wallingford, and afterwards moved into North Haven. Joſeph Ives built on the road, about twenty rods north of the houſe erected, at the corner, by Iſaac Thorpe. In this the people met for public worſhip, until they were able to build them a meeting houſe. Theſe were generally deſcendants from the firſt planters of New Haven. The names of a conſiderable number of their anceſtors are among the firſt freemen and church members, who entered into the remarkable agreement, and ſubſcribed the fundamental articles of government, adopted at Quinepiack, June 4, 1639*.

The ſettlement was very ſlow, and it ſeems, that for nearly forty years, ſome of the firſt planters attended public worſhip, and

* William Tuttle, John Cooper, William Thorpe, John Brockett, William Ives, and James Clarke, are expreſſed by name.

buried their dead at New Haven. The women usually went on foot to New Haven, on the Lord's day, attended two long exercises, and returned. In some instances they did this with a child in their arms*. The inhabitants were not made a distinct ecclesiastical society, until the sessions of the general assembly, in October 1716, when they were vested with all the privileges of such a society. The honorable Nathan Gold, Esq. deputy governor, and the Rev. Samuel Andrews, then pastor of the church, at Milford, were appointed a committee to repair to North Haven, and to assist the parish in appointing a place in which to erect their meeting house, and to advise them with respect to the settlement of an orthodox and worthy minister. The Rev. Mr. James Pierpont had given them the plat of ground, on which the meeting house now stands, upon condition, that the people would erect their house of worship upon it. This was thankfully accepted.—A house for public worship was erected about 1618; 38 or 40 by 28. The posts were of a proper height for good galleries.

While the parish were transacting those affairs, they had invited Mr. James Wetmore to settle with them in the work of the gospel ministry. At the session of the general assembly, in May 1718, the assembly gave the inhabitants liberty to form into a church. And the November following Mr. Wetmore was ordained.

At the time when the parish was formed, the limits of it extended considerably north and west of the ground on which the meeting house in Mount Carmel has since been erected, and comprehended twelve families, which, before 1716, were settled upon that tract. The whole number of families, at the time when they were made a parish, was about forty. Mr. Wetmore was greatly esteemed and beloved by his people; but after he had laboured with them for nearly four years, he altered his sentiments, and in September 1722, declared for episcopacy†. The consequence

* The tradition is, that Mrs. Blakslee, the great grand mother of the present Captain Blakslee, would take her child in her arms, on sabbath day morning, travel to New Haven and hear Mr. Pierpont preach, and return again after meeting. The same is reported concerning Mrs. Thorpe, the wife of Nathaniel Thorpe. The people who settled this town were brought up in the strict puritanic religion of those excellent men, Mr. Davenport and Mr. Pierpont, and were, numbers of them, truly of the excellent in the earth.

† One or two families embraced episcopacy with Mr. Wetmore, which began the church in this town. In 1751, when Mr. Ichabod Camp went for orders for Wallingford and Middletown, there were two subscribers for him at North Haven. He came back and officiated at Wallingford, Middletown and

was, a dismission, soon after, from his pastoral relation. He went to England and took orders, in 1723. He was rector of the church at Rye, where he finished his course, May 14, 1760. He was educated at the collegiate school at Saybrook, where he received the degree of Bachelor of Arts, in September, 1714.

After a vacancy of a little more than two years, the Rev. Isaac Stiles succeeded him in the pastoral office. He was ordained on the 11th of November, 1724. He was graduated at Yale college, 1722, and died May 14, 1760, on the same day, and nearly at the same hour, in which his predecessor, Mr. Wetmore, died. He was well versed in the scriptures, had a natural gift of elocution, and was a zealous, engaging preacher.

The bereaved congregation, after they had heard several gentlemen, by the advice of the association, made application to me. Upon their invitation, I paid them a visit, and preached to them, the first time, on Lord's day, August 31, 1760. After preaching with them a little more than two months, the church and society, with great unanimity, gave me a call to settle with them, in the work of the ministry. It appeared my duty to accept their invitation, and I was ordained to the pastoral office, by the consociation of the pastors and churches of the whole county, December 24, 1760. Through help obtained from God, I continue to this time. I am now just entering on the forty-first year of my ministry. My locks have whitened and my eyes grown dim in your service; but during this long period, through the wonderful patience and goodness of the Great Father of mercies, I have never been unable to perform the public worship, on both parts of the day, but in one single instance. I have been able to meet you at every lecture, at every funeral, and upon all occasions in which my ministerial service has been required. Within a little less than a century you have had three ministers, two of whom have served you about seventy-six years.

There have been in the church, ten deacons; David Yale and Samuel Ives, chosen 1718. Deacon Ives died November 25, 1726. Samuel Todd succeeded him, chosen about 1727.—

North Haven, until 1760, when he removed to Virginia. The Rev. Mr. Punderson visited them frequently, the latter part of the same time, and for a year or two afterwards. In 1760 they built them a small house 40 by 30. From the year 1762, until about the year 1783, they were under the pastoral care of the Rev. Mr. Andrews, of Wallingford. The Rev. Mr. Hart preached to them for several years since, but they are now a plurality under the charge of the Rev. Reuben Ives, of Cheshire, and have preaching once in three sabbaths.

Moſes Blakſlee, about 1728, ſucceeded Deacon Yale*. Deacon Blakſlee removed to Northbury, now Plymouth, 1739, and Deacon Thomas Cooper ſucceeded him, choſen 1740. Upon the deceaſe of Deacon Todd, Iſaiah Tuttle was choſen Deacon, about the year 1741†. The Deacons, by reaſon of their advanced age, deſiring aſſiſtance, Jeſſe Todd was choſen Deacon, December 24, 1772, and James Humaſton, November 24, 1773. Upon the reſignation of Deacon Humaſton, Solomon Tuttle was choſen, November 2, 1780. Deacon Titus Todd was choſen, March 1, 1787, to ſupply the vacancy made by the removal of his brother Jeſſe Todd, to Springfield, in Maſſachuſetts.

THE firſt military officers choſen and commiſſioned in North Haven, were Capt. Joſeph Ives, Lieut. John Granis, and Enſign Samuel Ives. They received their commiſſions at the ſeſſion of the general aſſembly, October, 1718.

YOUR anceſtors were few in number, but you are now increaſed to about fourteen hundred ſouls. They were clothed and fed coarſely, and fared hardly; but you are generally dreſſed with elegance, and have not only the conveniences, but many of the delicacies of life. They were compaſſed with a wilderneſs, with wild beaſts and ſavage men‡. But you dwell amidſt cultivated and pleaſant fields, orchards and gardens, and have nothing to fear from either. In their times, the ways were unoccupied. A ſoli-

* Deacon Yale died 1730; and ſome years before his death reſigned his office.

† Deacon Iſaiah Tuttle died September 11, 1776, aged 72. Deacon Thomas Cooper died March 11, 1784, aged 80.

‡ The Indians were ſometimes very numerous in this place, and gave much alarm to the inhabitants, eſpecially to the women and children. When the towns of New Haven and Guilford ſettled, the Indians from both towns collected, principally to Branford and Eaſt Haven. At Eaſt Haven was the grand Indian burying place, to which the Indians, at times, had a kind of general reſort. The Indians at Mattabeſeck, were connected with the Indians in this part of the State, and the extent of the river into the Southern part of Farmington, and the fine fiſhing and fowling upon it, formed a connexion with the Farmington Indians. The combination of theſe circumſtances, ſometimes filled the pariſh with Indians. At particular times they ſeemed to ſwarm upon the river, and the groves and ſwamps appeared alive with them. Once after the ſettlement commenced they made a grand pawaw, on the road between the corner of the Market place, and Mr. John Humaſton's; people were in great fear that their fields of corn would be ruined by them; but by the influence of the chief ſachem, they were reſtrained from doing any damage.

tary path through a dreary ſwamp or wood, led to their humble cottages. But your roads are broad and ſmooth, and your houſes are large and elegant. They had every thing to do, but their means were ſmall. You have houſes builded, wells digged, gardens planted, orchards and trees of various fruit, prepared to your hands. They were under great diſadvantages for ſchooling their children, not only on account of their low circumſtances, but of their diſtance from each other, and of the danger of children's travelling ſo far through groves and ſwamps; but you have diſtinguiſhing advantages to get wiſdom yourſelves, and to ſchool your children. Your advantages, in theſe reſpects, are much greater now, than they were at the time of my ſettlement with you. There was then but one ſchool houſe within the limits of the pariſh: Now you have eight ſchool diſtricts, and the ſame number of ſchool houſes, generally commodious and well built.—Your progreſs in knowledge, civilization, agriculture, and manufactures, has been very conſiderable. You have experienced no ſuch diſtreſſing ſeaſons of general ſickneſs and mortality, as the inhabitants had been viſited with in former years. Your population has been very great, though on the account of the numerous emigrations, and the ſetting off of a large number of families, to the pariſh of Mount Carmel, you are not, perhaps, more numerous than you were in 1759*. In October, 1786, you were made a diſtinct town, and veſted with all the immunities of ſuch a free corporation. You have a large and convenient houſe for the public worſhip‡, an elegant ſteeple, a large and excellent bell. You enjoy peace among yourſelves, and the bleſſings of uncommon health pervade your habitations. Are not the lines fallen to us in pleaſant places? Have we not a goodly heritage? What more is neceſſary to complete our happineſs, than thankful and obedient hearts, rendering unto the LORD according to his benefits?

* Some time before my ordination, Mount Carmel was made a diſtinct pariſh, and between twenty and thirty families were taken off from this ſociety; but they worſhipped with us until about the cloſe of the year 1760. The church in Mount Carmel, was embodied January 26, 1764, at which time about 18 members of the church in North Haven, by mutual conſent, were embodied with that church. They continued with this church until that time, though they had been annexed to another ſociety.

About 150 families have emigrated from this town within the 40 years of my miniſtry, beſides a great number of young people; but few have moved into it. Almoſt all the inhabitants of the town are derived from the firſt planters.

‡ It is 60 feet by 45 and ½. It was erected 1739, and finiſhed in Auguſt 1741.

I HAVE now only one great and folemn event more, of the laft century and year, to lay before you; that is the progrefs of death. A view of this is neceffary, that we may clofe the laft, and begin the new year with proper views and exercifes, and that we may form juft conceptions with refpect to the century before us.

EVERY year is productive of events, folemn, vaft and wonderful. A century increafeth them an hundred fold. From the moft accurate bills of mortality, it appears, that half the human race, even in this healthful climate, die under twenty years of age: And it is computed, that, taking the world at large, one half die under feventeen. Once in about twenty-feven years, it is fuppofed, that a number dies equal to the whole number of inhabitants upon the globe. Some eftimate this number at a thoufand millions—and that there die annually, about thirty-feven millions—feven hundred and twelve thoufands every week—one hundred and one thoufand feven hundred and fifty daily—four thoufand two hundred and thirty-nine every hour—and about feventy every minute. Nine hundred and fifty thoufand millions is the loweft computation of the inhabitants of the earth. According to this eftimate, thirty-five millions one hundred and eighty-five thoufands one hundred and eighty-five die every year —fix hundred feventy-fix thoufands fix hundred and thirty-eight each week—every day, ninety-fix thoufand fix hundred and fixty-two—evey hour, four thoufands and twenty-feven—and fixty-feven each paffing minute. Wonderful, tremendous mortality!!! What an aftonifhing current of fouls is rapidly borne on the tide of time, inceffantly fhooting into the ocean of eternity, and appearing before GOD, in judgment!

IF this reprefentation be juft, the earth changes the whole number of its inhabitants, at leaft, three times and an half each century. Three thoufand three hundred and twenty-five millions have exchanged worlds the laft century. During this period, four kings and one queen have reigned on the throne of Great Britain. William and Mary, Queen Anne, George the firft and fecond, with all their courtiers, admirals, generals, and mighty men, reft together in the duft. The Louis's, their courts and mighty men are no more. Royalty has been abolifhed, conftitutions and tyrants, in quick fucceffion, have followed each other, and vanifhed away. Kingdoms and republics have been fhaken and demolifhed, the face of Europe, and of the whole world hath been changed.

IF we come nearer home, and review America, New England, Connecticut, and our refpective towns, will not the retro-

ſpect be ſolemn, inſtructive and affecting? All the venerable fathers, who, at the commencement of the laſt hundred years, conducted the affairs of church and ſtate, with their children, and moſt of their grand children, are gone down to the ſides of the pit. Their wiſdom, beauty, influence, and lives, have all been loſt in the ravages of time. In this State, which was ſo ſmall at that period, there have died ten governors; with their councils and officers, nine preſidents or chief inſtructors of college. The fellows who were their cotemporaries, and the tutors who aſſiſted them, generally are gone down to the congregation of the dead. About three hundred miniſters, who ſhone as lights in this part of the firmament of the church, have been extinguiſhed, and new ſtars and conſtellations have ariſen, to illuminate her children, and guide them in their ſucceſſive generations, to virtue and glory.—The numerous hearers, who once aſſembled with thoſe preachers of righteouſneſs, and hung upon their lips, have cloſed their eyes with them in death, and ſpread their graves around them. The paſtors and the flocks have gone to judgment, and are reaping in different worlds, according to what they had ſown. Your former paſtors, their churches and congregations reſt together in the places of burial.

During the forty years of my miniſtry, there have died out of the town 570 perſons; 484 from among the people of my paſtoral charge; about 75 out of the epiſcopalian ſociety*, and ten or twelve from among the ſeparates and baptiſts. I ſuppoſe, that the inhabitants of the whole town, upon an average, during the term of forty years, have been about 1300, a little more than a thouſand have been under my paſtoral care. The deaths and

* This conſiſts of 41 families. The firſt man in the ſociety of this profeſſion, was Mr. Ebenezer Blakſlee. He went off from the church in North Haven with Mr. Wetmore. The church increaſed conſiderably, in nearly 40 years, by the population of his own family; ſome families of the ſame perſuaſion moved into the pariſh, and ſome others joining them, from among the people in the ſociety, towards the latter part of Mr. Stiles's miniſtry, they, on the 24th of April, 1759, had attained to ſuch numbers, that they, in a ſolemn manner, formed into church ſtate, and for the firſt time, choſe wardens. At the commencement of the laſt century there were no ſectaries in Connecticut, and there was but one epiſcopalian church in New-England, which was in Boſton. In 1727, a ſmall epiſcopalian church was eſtabliſhed at Stratford. At the ſame time, when Mr. Wetmore declared for epiſcopacy, Mr. Cutler, the rector of College, and Mr. Johnſton, miniſter at Weſt Haven, declared. They went to England and took orders, and rector Cutler was fixed at Boſton, and Mr. Johnſton at Stratford. Theſe gentlemen, with one or two more, who declared for epiſcopacy, at, or about the ſame time, were very much the fathers of the epiſcopal church in New England.

ages, among these, have been accurately kept. The deaths, upon an average, have been about twelve and one-tenth annually, a little more than one to an hundred. Of the 484, 79 have lived to 70 years of age and upwards. Thirty-seven lived to between 70 and 80; thirty-five to between 80 and 90; and seven to 90, and between 90 and 100 years of age. About 16 out of an hundred have lived to 70 years and upwards; eight out of an hundred to more than 80; and seven of the 484 have lived to be 90; and between 90 and an hundred years of age. Of the seven last mentioned, one was 91, one 92, one 93, one 95, and the oldest 99 and 8 months. This is the greatest degree of health and longevity, which, in modern times, I have known for so long a period. Nevertheless, how has the face of this assembly been changed! The fathers, where are they? And how are the heads of their children whitening with years! *One generation passeth away, and another generation cometh.*

WHAT profitable reflections shall we now make, on the view we have taken of our subject, and of the year and century past?—With what feelings and prospects should we begin the new year, and the nineteenth century? The doctrine of divine providence, that the LORD governs universally, uncontrolably, perfectly, and for ever, exhibits HIM as a proper and glorious object of our entire trust, of our prayers and praises. What encouragement is there to trust in, and pray to HIM, who governs all worlds, creatures and events, and performeth all things for his people?—What support and comfort must it give to Zion and to all who fear the LORD, when the earth is removed, and the mountains carried into the midst of the sea, when the waters of it roar, and the mountains tremble at the swelling of it, that he sits king for ever, and presides in every storm? How calming and consolatory to hear him speaking, in the dark day, and amidst the raging tempest, as he did to the affrighted disciples upon the sea of Galilee, *It is I, be not afraid.*

THIS, at the same time, should beget in us entire acquiescence and submission, with respect to all present and future circumstances, relating to ourselves, the church of GOD, and all creatures and things. In view of the universal and perfect government of the MOST HIGH; this should be the language of our hearts, *It is the* LORD, *let him do what seemeth him good.*

THE universal dominion of GOD, teacheth us to acknowledge him in all the judgments and fearful desolations which have been, or are made in the earth, and in all the riches of goodness and mercy with which it is filled. It leads us to communion with

him in all his providences, as well as ordinances: To know him by the judgments which he executeth, and to learn righteoufnefs, while they are in the earth:—To fee him in all his goodnefs, and to be led by it to repentance and thankfgiving.

While we behold his mighty works, and confider the operation of his hands, how fhould we adore his greatnefs, wifdom and power, and learn to fear him for ever? While we behold how he bringeth the princes to nothing, and maketh the judges of the earth as vanity; how he maketh cities a ruinous heap, and plucketh up and planteth the nations at his pleafure; how fhould we tremble before him, and fly to his mercy in Christ Jesus?

While we fee him, in his inflexible juftice and veracity, in all places and generations, executing that awful fentence, Dust thou art, and unto dust shalt thou return, how fhould we learn, in this tremendous teftimony which he bears againft fin, how his foul abhors it? How inexpreffibly fhould we, and all men loathe and fear it? How fhould God's inflexibility in the execution of this fentence, eftablifh us, in the perfuafion, that he will execute all his threatnings; and, that though hand join in hand, the wicked fhall not be unpunifhed.

As we fee him in all paft ages, and in the prefent age, executing his threatnings, and fulfilling the promifes and predictions of his word, how fhould it confirm our faith in the fcriptures, our confidence in him, and affurance that he will accomplifh all the good which he hath fpoken concerning Zion.

How does our fubject teach us to give all glory to God, for the fignal deliverances which he hath granted to our fathers, and to us their pofterity? For his complicated and mighty works in giving us this great and good land, in protecting his church here, in every emergency, and in the admirable increafe of it, the century paft? With what venerable and exalted ideas, fhould we adore his providence in the American revolution, in the eftablifhment of our independence, and in our prefent peace, diftinguifhed priviledges and growing profperity? How gracious has he been to us, that while war hath hung out its bloody flag, and raged beyond all former example, in almoft every part of the world, we have enjoyed peace? While the cities, kingdoms, wealth, commerce and refources of other countries, are in a manner annihilated, their inhabitants flain, by millions, and their habitations and pleafant tracts made defolate, we have not only rebuilt the towns and cities, repeopled and fertilized the tracts which war had ruined and depopulated, but we have extended our fettlements, increafed

our numbers, navigation, commerce, fisheries, wealth, and resources beyond all parallel. The tracts where war raged, where the clashing and roar of arms, the thunder of cannon and noise of battle shook all the adjacent country, where the wounded groaned, and the mighty fell, are now covered with pleasant villages, walks, and gardens, and fields wave with plenteous harvests. There freemen lie down in quiet, and mothers hush their numerous babes to rest in safety. Extensive regions, which for ages past had been a dreary wilderness, filled with the hideous howlings of savage beasts and men, are now peopled with christians, and prayers and praises are constantly addressed to the throne of heaven. Are these my brethren, the works of the LORD, and shall not all America awake to praise him? Can we contemplate, that according to the common rate of mortality, three or four ministers, and three or four thousands of people, upon the lowest computation, die annually in this State*, and yet, that not one governor nor magistrate, not one member of congress, nor judge of our courts,

* Life, in Connecticut, and New England in general, is one third, at least, nearly one half longer and better than it is in the world in general. According to the common estimate, one half of mankind die under 17 years of age, and in populous cities and some parts of the world under 11 years of age; but in the bill of mortality for this town, but two more than half have died under 20. In every thousand people under 20, therefore, 3000 years of life are gained.—Among 125,000, 375,000 years are gained. Were all the people through this State as healthy as the people in North Haven have been for forty years past, the bill of mortality for the whole State would be but about 3000. But the bills of mortality in the more populous towns and cities are greater; so that upon the best calculation which can be made, the annual bill, upon an average, is between four and five thousands. This is but about one half of the number which die through the world, in general, according to the common estimate. This is not owing wholly to the healthiness of the climate, but to the manners and comfortable living of the people. In Great Britain and in other parts of the world, where the climates are as healthy as in New England, the bills of mortality are much greater. The luxury of the great and opulent, shortens their lives, and renders their children less healthful and vigorous. The taking them off from the breasts of the mother, and putting them unnaturally to others, to suckle and nurse, is, doubtless, a further injury to life. The great poverty, low living, hardships, and vices of the people of the lower classes in life, shorten their days. But in New England, none are so poor, or necessarily subject to such hardships as to shorten their days. Their general temperance, regular and sober manner of living, their tender care and nursing of their children, are, under GOD, the great means of their extraordinary population, health, and longevity. The fear of the LORD prolongeth days. Temperance, chastity, a contented and quiet mind, and peaceful and righteous conduct, a chearful confidence in GOD, and the reviving hope of his everlasting mercy, all unite their influence to secure and promote the natural life and happiness of man. Were there no world but this, the human race, would, no doubt, be most happy, in the belief and practice of all things which GOD hath revealed or commanded.

has died the year paſt, and but one miniſter of the goſpel†, and not be deeply affected with the divine patience and goodneſs?—Are we alive amidſt all the ravages of time and death, to celebrate the commencement of a NEW YEAR, and CENTURY; and is the voice of health and peace heard in our habitations, and ſhall we not ſerve the LORD with gladneſs? Shall we not enter into his gates with thankſgiving, and into his courts with praiſe?—Should not every heart expand with gratitude, and every tongue ſing hallelujah? Shall we not, like the pſalmiſt, *remember* GOD's *wonders of old, meditate of all his works, and talk of his doings?* Shall not this be the univerſal ſtudy, *What shall I render unto the* LORD *for all his benefits?*

WHILE we weep over the graves of our anceſtors, and contemplate the revolutions of time and ravages of death, ſhall we not ſeriouſly think of our own diſſolution? How ſoon time may be with us no more? Shall we not learn how frail we are? How precious is every moment of time? And how neceſſary to prepare for death without delay? Do we ſee kings, counſellors and judges of the earth, the wiſe, the ſtrong, the young and beautiful covered with duſt and worms? Do we know that we ſhall ſoon be like them, and ſhall we not be clothed with humility?

NOW we have cloſed another year and century, with what ſerioufneſs ſhould we reflect, that ſuch an important portion of time, all its ſabbaths and opportunities are paſt never to be recalled? That time has borne us on ſo much nearer to death, judgment, and our final doom! How ſeriouſly ſhould every one enquire, am I prepared for theſe great events? Do my preparations bear any proportion to the rapid advances I am making towards them? What if this year ſhould be my laſt? What would be my condition? What my company? Where ſhould I make my everlaſting abode?

WE are now advanced to a new year and century. The events of it will be vaſt and momentous. Old kingdoms and ſtates will ſink, and new ones riſe. Millions will die, and millions be born, and the whole earth be peopled with new inhabitants.—States which are now ſmall, may, by the cloſe of the preſent century, out-number the greateſt kingdoms in Europe. The inhabitants of the United States, at their uſual rate of population, will in an hundred years, amount to ninety-ſix millions‡. In the ſame

† The Rev. Nathaniel Taylor, of New Milford, who died December 9, 1800, in the 79th year of his age.

‡ On ſuppoſition that the inhabitants of the United States now amount to

period, more than twice the number of mankind now upon the face of the earth will be swept away by the hand of death.—Solemn thought! All the intelligence, literature, wisdom, life and beauty, now upon earth will be no more!!! If Xerxes, when he took a view of his army of seventeen hundred thousand men, from a lofty eminence, wept at the reflection, that in one age they would all be dead; how should our hearts melt and our eyes run down with tears at the prospect before us? In this we see our own funerals, the deaths of our children, and of all our friends.

From past and present appearances, and from a general view of the prophecies, the present century will be one of the most eventful and interesting periods, in which God, in rapid succession, will be carrying into execution his judgments against his enemies, and effecting the great events preparatory to the commencement of a new, more pure, peaceful and glorious state of the church.

With respect to ourselves, we know that we shall never see another century, we may not see another year. We know not what a day, much less what a year may bring forth. From the prospect which has been exhibited, you perceive that thousands will die in this State, before another year, and numbers among ourselves. Some of us—who, and how many, God only knows, must exchange worlds and go to judgment. With respect to such as shall survive, they may be called to lay their dearest enjoyments in the grave, or wounds, sickness, or misfortunes, wearisome nights, and days, and months of vanity may be appointed unto them. How highly, therefore, does it concern us all to begin the year with God; with an immediate preparation for the events of it, whatever they may be? With what an entire submission to the divine will, with respect to all the occurrences of the year, and of time itself, should we enter upon such a period? While we behold the rage of the wicked, the tumult and confusion of the nations, how the floods have lifted up themselves, their voice and their waves, how should we rejoice, that *the* Lord *on high, is mightier than the noise of many waters; yea, than the mighty waves of the sea? That he reigneth and will reign forever? That all the vast concerns of the universe are in his hands;*

six millions, and that they double once in 25 years, they will, in 1825, be 12 millions; in 1850, 24 millions; in 1875, 48 millions; and, at the close of the present century, 96 millions.

and that he will govern them for his own glory, and the good of his holy kingdom?

As our conduct may have great influence on the countless millions of those who shall be born, live and die after us, and on the present and future happiness of our country, how piously, righteously, and circumspectly should we live? What great and united exertions should be made for the instruction, pious and good education of young people, and to make the generations to come, wise, useful and good? With what pains, prayerfulness and perseverance should all christians exert themselves to diffuse christian knowledge, and, as far as possible, to spread the gospel to the ends of the earth? The honor of God, his love to men, the salvations he hath granted unto us and our fathers, the distinguishing privileges, and countless blessings we now enjoy, love to God, to our country, and to such an innumerable multitude of human beings, combine all their energies, and press us to those duties.

We are now, probably, under the pouring out of the last part of the sixth vial. The spirit of devils is, doubtless, gone forth, and is still going forth unto the kings of the earth, and to the whole world, to gather them unto the battle of the great day of God Almighty. The battle is probably began, and will still be fought with greater fury and wider destruction. The ten kings will destroy the Romish anti-christ, burn her with fire, and then, according to the prophecies, go into perdition themselves. The Turkish empire the other great opposer of God, and persecutor of the saints, will fall with the harlot of Babylon. The judgments of God in the century past, and at present, are remarkably upon it, and it is not less rapidly declining than the papal interest. Constantinople has been eighteen times on fire, the last century, in which, more than 120,000 thousand houses, besides other buildings, were burnt, with 8000 inhabitants. In 1750, it was visited with the plague, in which it lost 7000 people. The next year it was almost destroyed by an earthquake, in which 3000 more perished. Other principal cities and extensive countries have been overthrown, and in a manner ruined, by earthquakes*. The plague at several times, in various parts of the empire, hath

* August 22, 1752, the city of Adrianople, the second in opulence and population, in the empire, was, the greatest part of it, destroyed by an earthquake. September 2, 1754, Grand Cairo had two thirds of its buildings shaken down, and 40,000 people swallowed up. In 1755, Fez, in Morocco, was half destroyed by an earthquake, and 12,000 Arabs were buried in its ruins. A few years since that part of the country was almost desolated by the plague. Tippoo Saib and his people, lately conquered by Great Britain, were Mahometans. These judgments have all been executed upon people of that denomination.

ſwept away vaſt numbers of the inhabitants. Ruſſia has made important conqueſts within it, and greatly impoveriſhed and weakened the Turks. The French, in their invaſion and conqueſt of Egypt and the adjacent countries, have ſlain a prodigious number of people, and ſeduced many others to rebel and take arms againſt the empire. They are progreſſing in their conqueſts, and threaten it with deſtruction. At the ſame time, the rebellion and victories of Paſſawan Oglou are of an aſpect no leſs menacing.—In this tumult of the nations and wreck of empires, it is reaſonable to expect that the church will experience days of perplexity and danger. Fortitude, circumſpection, patience, zeal, prayerfulneſs and ſelf-denial, will, therefore, be of the higheſt neceſſity. The language of the SAVIOUR to his church, at this period, is, *Behold, I come as a thief: Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*

To conclude, while I aſk your acceptance of my grateful acknowledgments, for all the reſpect, kindneſs, and ſupport which I have received from you, in the courſe of my miniſtry, with great paſtoral affection, and deſire for your welfare, I wiſh you a happy NEW YEAR. May it indeed, be a year of the richeſt bleſſings to you and your families. Eſpecially, may it be a year of ſpiritual quickening, peace and ſalvation to all this flock, to this town and State, to the United States, and the whole Iſrael of GOD. That we may enjoy the ſmiles, and abide under the ſhadow of the ALMIGHTY, *let us remember his wonders of old. Let us meditate also of all his works, and talk of his doings.* Let the end of years and centuries remind us of the end of time, and of all things; of the judgment of the great day, and of the ineffable ſcenes of eternity: and let us all be prepared for them. *Whoso is wise, and will observe those things, even they shall understand the loving kindness of the* LORD.

AMEN.

ERRATA.

Page 3, laſt line in the text, *for work* read *works.*

Page 7, marginal note, fourth line from the bottom, *for* 38 *miles*, read 38th mile.

Page 16, marginal note, fifth line from the bottom, for 90 read 190.

APPENDIX.

The reason that the churches of several denominations of christians, have not been more particularly noticed in the preceding discourse, has been the want of accurate information respecting them. Some general account, however, may be of service to give the reader a fuller view of the American churches. As there happens to be a vacant page it shall be employed for that purpose. The Dutch reformed churches in America are ancient and respectable. There were in the State of New York and New Jersey, about ten or twelve years since, 90 congregations of this denomination, 66 in New York, and 24 in New Jersey.—These were divided into five classes, three in New York, and two in New Jersey. The three in the State of New York, are that of New York, containing 18 churches; that of Kingston, containing 23; that of Albany, containing 23; and there are four ministers and congregations in the State of New York which are annexed to the Hackinsack classis in New Jersey. In that State there are two classes, the classis of Hackinsack comprising nine congregations, exclusive of the four in the State of New York; and the classis of New Brunswick, in which were fifteen congregations. These are, probably, now increased to more than an hundred congregations. These churches were formed exactly upon the plan of the churches in North Holland, and were under the direction of the classis of Amsterdam, until after the American revolution. They are Calvinistic, and differ in nothing essentially from the Presbyterians.

Since about the middle of the last century, a considerable number of Germans, Lutherans and Calvinists, have made settlements in Pennsylvania. The number of their ministers and churches, probably, is nearly 80. There are twelve or more churches of German Lutherans in New York.

There are in New York and Pennsylvania, a number of churches denominated Seceders, who maintain a separate ecclesiastical jurisdiction; but they are Calvinists, and differ in nothing materially from the Presbyterians.

In New York, New Jersey and Pennsylvania, there are 80, or 90 Baptist churches. In the Southern States there are many Baptists and Methodists; but their numbers cannot be ascertained. In Pennsylvania, the Friends, or Quakers, are the most numerous denomination. There are about 20 congregations of Friends in the State of New York; and between 40 and 50 in New Jersey.

In Rhode Island there are a number of congregations, but in other parts of New England there are few of this denomination.

FINIS.